

THE MORAL ADVOCATE.

CONDUCTED BY ELISHA BATES.

"On Earth peace, good will towards men."

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☞ The Moral Advocate, thus far, has passed quietly along, slowly, but gradually extending the range of its circulation. It has excited no direct hostility known to the editor, and he has not intended to discuss the various subjects in a manner to excite any. It is when the human passions are brought into quiet that we are best prepared to examine with candor the principles we may have adopted as correct. How often has the pride of opinion been enlisted on the side of a bad cause, and powerfully withheld the advocate from making that acknowledgment which *truth* and *candor* demanded! We are very much under the influence of *habit*, and not less directed in opinions and practices, by education. But these have no control over the immutable principles of *Truth*. Like their divine author they remain unchanged, however they may be forgotten and disregarded by the world. It is of importance that we should suffer our passions and prejudices to subside, and examine with candor and calmness the principles we may have laid down for the regulation of conduct.

So far as I have any means of forming an opinion, this coolness and candor have been observed by the readers of the Moral Advocate. The list of subscribers still continues to *increase*, and only two individuals have directed it discontinued at the end of the present year. So decided an evidence of approbation, not only affords peculiar satisfaction to my mind, but *increases* the weight of responsibility that I feel. While my readers are giving a wider circulation to my labors, thus enlarging the opportunity for usefulness, I feel more anxious solicitude that this opportunity may be improved, to the more extensive diffusion of the principles of peace and christian benevolence.

As a difficulty sometimes occurs, in furnishing complete files to subscribers who do not commence with the beginning of a volume, it would be desirable that those who are disposed to promote the patronage of this work would take such measures as they may judge best for that end, previous to the commencement of the second volume. The names of subscribers, &c. may be forwarded without the formality of a prospectus.

A general punctuality on the part of subscribers is requested.

Communications intended for insertion in the Moral Advocate should be *postpaid*. The postage on a letter is trifling, and I never hesitate to pay it, even *against rules*, but where many are received they amount to a large sum. To me, these trifles amount, in the course of

the year, to a sum at least equal to the tax on a handsome estate. Those therefore who feel disposed to do good and promote the cause in which I am engaged. (and a cordial invitation is given to such, to forward communications for insertion)—are also requested as a matter of favor, to forward them *postpaid*.

I know that among my readers there are many well qualified to write on the different subjects embraced in the Moral Advocate: and who would not regard the pittance of time or expence that would be required. Why then are they backward? Only three individuals have yet come forward as coadjutors thus far; two in this state, and one in Connecticut. These have my sincere acknowledgments—and it is hoped they will rather increase than relax their attention to the interesting subjects before us.

And I also indulge the hope, that as we pursue the prospects before us the number of advocates in the cause will progressively increase.

A very large proportion of the community, are quietly settled down in the sentiments of their fore-fathers, not determined to bar their minds against the Truth, nor yet so uneasy in their present practices and principles as to be very anxious to test their propriety by examining arguments on the opposite side.

Another large class, but not so large as the former, believe that War and violence are incompatible with the Gospel, and they are so well established in the belief that they do not need arguments now to convince them. But these, should remember that the candle was not lighted in the disciples of old, to be placed under the bed of ease, or the measure of pecuniary interest. A portion of zeal must invariably be felt by those who are themselves impressed with the importance of the truths to which they have assented. They cannot feel indifferent towards those who are equally interested with themselves, in the happy effects which they believe will result from a practical observance of those Truths. Zeal for the propagation of Truth, and the happiness of our fellow creatures, is a christian duty. But it should be tempered with knowledge and prudence. With these, there is not an individual, however humble may be the sphere in which he moves, but he may find numerous opportunities of doing good: for that wisdom which is profitable to direct, will point out the ways and means by which it may be effected.

That large class first alluded to, opens a wide field for christian exertion—in which to disseminate the principles of peace.—Many there are, who, like the good ground, will receive them with readiness, and largely contribute to that change in public opinion on which the harmony and happiness of the human family depend.

WAR.

Hitherto the subject of war has been principally discussed on its own merits, or rather demerits. It has been opposed from its inutility as testing the justice of claims, and its ruinous consequences on human happiness. These views will be occasionally resumed, but it now seems proper to advert more particularly to the enquiry whether or not it is compatible with christianity? We, who acknowledge the excellence and the high authority of the christian religion, are bound to admit the precepts of the Gospel as the great criterion of moral conduct.

We cannot suppose that the precepts of Jesus Christ were intended to be indifferently regarded or not. Nor can we suppose that infinite wisdom and goodness ever devised a plan for the moral government of his rational creatures, that was not adapted to their condition, or that could not be carried into effect. If therefore any practice or principle is found to be enjoined by the precepts of the Gospel not only must its *obligation* be admitted, but its practicability also.

The Divine precepts are *yea* and *amen* forever. They are of imperious obligation, and disobedience involves the most awful consequences. But he that is perfect Goodness, who knew what was in man, his frailties and his passions, would never have given him a command, or enforced obedience if he had not known that the precept was possible, that he himself would make it possible, and that it would also promote the happiness of those to whom it was given.

Thus we ought to examine "this subject as christians," feeling ourselves bound to believe that what God requires is both possible and best for us. We cannot dissent from this proposition without the most glaring inconsistencies. If then it can be proved that *war* is contrary to the designs of Heaven concerning us, it will not do to fly the ground and say that the state of the world renders it impossible for us to observe the divine requisitions, or that the dispensation which was introduced by the personal coming of the son of God, and which was sealed with his blood, is not adapted to the present condition of mankind.—Such an assertion would border very close on blasphemy, in as much as it would tacitly charge the Supreme Being with folly.

In the material world we see a wonderful adaptation of all the parts of the grand system to each other. The stars are distributed through the immensity of space, so as never to exert their attractive influence on the revolving planets, in any part of their orbits. The planets are disposed at different distances from the common centre of motion, and revolving with amazing velocity, never interrupt each other in their respective courses.—The different motions of the earth,—one in its orbit and another on its centre, do not impede or derange each other. But while the former gives us years and season, the latter divides these into days and nights. The depository for waters is not cut up

into independent and detached reservoirs. But one great valley encircles the globe, and indents the different continents, as the place for the great deep. The mountains majestically stretch across the continents—streams burst from their summits and their bases—unite and swell into rivers, and these trace their course through countries interspersed with hills, “and continents of sand,” and finally pour their tribute into the ocean. Vapors rise from the terraqueous globe, then form into clouds—clouds into rain, and rain supply the springs. Forests cover the mountains and the plains, and fragile plants spring up and flourish in their shade.

The earth and ocean are peopled with animated beings. The various orders of these, like the planets in their orbits, move in their respective spheres, and each obtains his portion of sustenance and enjoyment. The sun in the centre of our system, dispenses motion, light and heat to the whole—balancing the planets in their courses, and animating the smallest insect that flutters in the air.

In all this wonderful arrangement a perfect harmony throughout prevails. And no part of this great and complicated system is thrown out as useless or ill adapted to the intended purpose.

Whatever wisdom, power and goodness we discover in the visible objects around us, there is still much more in the moral government of the rational creation, and that system which was designed for the preparation and redemption of immortal souls. Here is the most glorious display of the attributes of the Deity, and here his perfections are more clearly seen than in any other of his works.

The *Gospel*, in the *intellectual*, is like the *sun* in the *material* world. Let this be denied its governing influence in human actions, and it would be like striking the sun from the solar system. Not a germ would be nurtured into existence—not a dew nor a shower would fall—the pleasing vicissitudes of seasons, day and night would cease, and death and darkness assume undisputed dominion. Nor would this be all—planets would rush from their orbits, and “the wreck of nature and the crush of worlds” ensue. Not less fatal to the order, harmony and happiness of the rational creation, would be the abstraction of the influence of the *Gospel*, from the motives to human actions. The finer sensibilities of our natures would never be evolved, nor virtuous actions dignify the character of man. Not only would all the pleasing, animating hopes and enjoyments cease, and dark and diabolical views and principles succeed, but the balancing, controlling, animating power and principle being gone, man would rush on man, and violence and discord—aggression, retaliation and revenge involve the whole.

The *Gospel* Dispensation was beautifully represented by the prophet Isaiah X. 6 &c. “The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf, and the young lion and

fatling together, and a little child shall lead them. The cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea." So remarkably did this prophecy coincide with the declaration "the works of righteousness are *peace* and the effects thereof quietness and assurance forever"—and again, "when a man's ways please the Lord he causeth even his enemies to be at peace with him."

This glorious dispensation, the last and highest designed for man, in this probationary scene, and the very life of all other dispensations that preceded it, was not like the others, committed to men, to introduce it, and illustrate it with precepts even from divine authority—— It was introduced by the son of God himself, who took on himself a body of flesh, and walked visibly among men—not only delivering his precepts, as never man taught—but, that this dispensation might not be considered as too high, or too difficult to be lived up to, he practically illustrated it in his own life and conduct. Thus the principles and precepts were not only laid down, but were brought into practice. The moral duties thus illustrated appear so simple, so easy, and so beautiful that they are more powerfully enforced upon us than they possibly could be by precept alone.

When the birth of our Lord was announced, by heavenly messengers, it was in language descriptive of the dispensation which he came to introduce "Glory to God in the highest, on earth peace, good will to men." Nor is it possible that the Gospel should produce any other effects, or be assimilated with any other state of things. It can no more produce, or consist with hatred and discord among men, than dishonor to God in the highest. These effects proceed from a principle as opposite to the Gospel as light to darkness, or as peace and harmony to discord and outrage. As the Son of man came not to call the righteous but sinners to repentance, so his Gospel was peculiarly adapted to reconcile and restore a fallen world. Is it not evident as light, that the spirit of reconciliation, forbearance and forgiveness infused into the hearts of his erring and contending creatures, is infinitely more adapted to their condition than resentment, retaliation and revenge? We cannot suppose that he designed the noblest part of his creation should become the most conspicuous for depravity and confusion. We cannot suppose it was designed that man, enobled as he is with faculties, feelings, sympathies immeasurably beyond any other part of animated nature and, over and above all, made the temple of the Deity himself—and capable of an assimilation with the Divine Nature, should give a loose rein to passions and motives that renders

him more ferocious savage and depraved than the beasts of prey. Man was designed for a more exalted station. He was made capable of enjoying on earth a foretaste of the joys of heaven. The Gospel was the medium through which he was to rise to that pre-eminent condition, and the precepts of Jesus Christ pointed out the way and the only way by which this was to be effected.

In all the precepts and actions of our Blessed Lord we find no trace of the war policy. His precepts, lay down the principles by which we are to be governed: and his actions realized his precepts, and thus give us more distinctly to understand them.

In his sermon on the mount, the policy of the Law and the Gospel are very clearly brought into contrast. He began by pronouncing a number of blessings. That we may see who are the heirs of the promised blessings, I will transcribe that part of the sermon, as it stands recorded by the Evangelist.

"Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are they that mourn, for they shall be comforted:

Blessed are the MEEK for they shall inherit the earth.

Blessed are they which hunger and thirst after righteousness, for they shall be filled.

Blessed are the MERCIFUL; for they shall obtain mercy.

Blessed are the pure in heart, for they shall see God.

Blessed are the PEACE-MAKERS; for they shall be called the children of God.

Blessed are they which are persecuted for righteousness sake, for theirs is the kingdom of heaven."

Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake; Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you."

Trace every sentence through, and not one blessing is pronounced on the war spirit, not one promise is held out to the military chieftain. I entreat the military reader to bear with me. It is not I that draw individious distinctions.—Our blessed Lord himself has drawn the line, and stated the terms on which his peculiar blessings will be conferred. And it devolves on us, if we would be heirs of his promises to comply with the conditions on our part.

No schemes of conquest or ambition, no heroes riding triumphant over the sanguinary field, is included in these gracious benedictions. But the poor in spirit, those that moan; the MEEK; they that hunger and thirst after righteousness; the MERCIFUL; the PURE in heart; the PEACEMAKERS; and they that patiently suffer injuries, revilings and

persecutions—these are the characters whom our Lord pronounces blessed.

But in order to fix the attention more closely to the peculiar nature of the new dispensation, he brings his own divine precepts into contrast with the maxims that prevailed under the Law.

In this contrast he begins with the command "thou shalt not kill." But to shew the superior excellence of the Gospel, he excluded all the passions and motives that lead to the act prohibited by the Law, and enjoins in the most unequivocal manner, the spirit of reconciliation.

After noticing some other practices prohibited by the law, and enjoining that the motives which lead to them should be eradicated, he proceeds; "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: (the genuine maxim of self defence and retaliation) *"but I say unto you"* said he, *"that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also."* "Ye have heard that it hath been said, Thou shalt love thy neighbour and hate thy enemy; but I say unto you, *Love your enemies*, bless them that curse you, do good to them that hate you, and pray for them that spitefully use you and persecute you, that ye may be the children of your father which is in Heaven." And again he says, *whatsoever you would that men should do to you, do ye even so to them; for this is the Law and the Prophets."*

And as he drew to a conclusion of that excellent sermon, he made some declarations which are worthy to be held in lasting and awful remembrance by the professing christian: "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. Many will say to me in that day Lord, Lord &c.—and then will I profess unto them: I never knew them; *depart from me, ye workers of iniquity."*

"Therefore whosoever heareth these sayings of mine and doeth them, I will liken him to a man that built his house upon a Rock &c.—And EVERY ONE that heareth these sayings of mine and doeth them not, shall be likened to a foolish man that built his house upon the sand: and the rains descended and the floods came and beat upon that house, and it fell, and great was the fall thereof."

These are solemn Truths. The christian cannot view them with indifference.

The subject is presented in a manner that sophistry itself cannot disguise. It is enforced in a manner that ought to silence every objection.

We must admit that Jesus Christ has forbidden all malice, and hatred—all violence, resistance of evil, retaliation and re-

venge.—He has commanded us to do good for evil, and love and pray for our very enemies. The society of Friends and those other societies who contend for the unlawfulness of war have never carried the principle of nonresistance, and patience under injuries, further than it is carried in the precepts of our blessed Lord.

Contrast these positive commands with any sentence to be found in any treatise on the subject, and it will be found that these precepts of our Lord stand as pre-eminent for their strength and clearness as they do for their authority and excellence.

FROM POULSON'S AMERICAN DAILY ADVERTISER.

THE CASE OF THE PRISONER.

“An inquiry whether Crime and Misery are produced or prevented by our present system of Prison Discipline, &c.” An octavo volume of 171 pages, with this title, written by THOMAS FOWELL BUXTON, appeared within a few years past in London, and was well received by the British publick, but does not appear to be generally known here. The author establishes the melancholy fact from testimony, the truth of which cannot be doubted, that many of the prisons of Great Britain, particularly those of the metropolis, are in no better condition at present, than they were half a century ago, when it was said of them by Howard, “I make no scruple to affirm, that if it were the aim and wish of magistrates to effect the destruction, present and future, of young delinquents, they could not desire a more effectual method than to confine them in our prisons.” The members of the “Society for the improvement of Prison Discipline, and for the reformation of juvenile offenders,” we are told by the author, were at the time he wrote, then recently led by their inquiries, “to a decided and unanimous conviction, that the present alarming increase of crime arises more from the want of instruction, classification, regular employment, and inspection in jails, than from any other cause; and that its prevention could only be accomplished by an entire change in the system of Prison Discipline.”—Some striking views of the injustice and cruelty practised towards untried prisoners, and persons confined for debt, are taken; and their legal and equitable rights, to a different mode of treatment, are enforced with much clearness and ability. An extract or two from his remarks on this part of the subject, may, perhaps, be in some degree applicable and instructive in this country. “Imprisonment then is the legal consequences of debt: but it is only imprisonment; and must not be accompanied with unnecessary and often fatal concomitants. Not an act in the statute book is to be found, which by any mode of construction can be distorted into a justification of any, even the slightest severity, upon the debtor, beyond his imprisonment. With respect then to the untried and debtors, confinement is adjudged by law; but whatever goes beyond mere confinement, whatever has a tendency to

impart moral or physical evil, to disgust or to irritate their feelings, is injustice the more dreadful, because it is inflicted on a class of men who are already too often weighed down with misfortune—because it is inflicted in places where the public eye does not penetrate, where, therefore, public compassion is not excited; but, whether it be more or less dreadful, is not so much the question. This, I conceive, is certain that any unnecessary severity to the prisoner who has not been tried, or the prisoner for debt, is injustice.” “Let us then follow a prisoner from his first commitment, always remembering, that as yet his guilt is unproved. You have no right to march him along the streets in chains, or to make a spectacle of public ignominy, perhaps on the very spot, and amongst the very people with whom he has hitherto held a fair character. Infamy may be the penalty for crime, but it should never be the consequence of suspicion: you should, therefore conduct him to his jail with every possible attention to his feelings, with decency and secrecy. When he is entered within its walls, you have no right to load him with irons,—you have no right to subject him to bodily pain from their weight, or to that agony of mind which must result from such symbols of degradation to a man of yet unblunted feelings, and you have no right to conclude that he is not such. And here I must observe, in the language of Blackstone, “The law will not justify jailors in fettering a prisoner, unless where he is unruly, or has attempted an escape.” “The truth is, a man is very rarely ironed for his own misdeeds, but very frequently for those of others. Additional irons on his person are cheaper than additional elevation to the walls. Thus we cover our own negligence, by increased severity to our captives. You have no right to abridge him of pure air, wholesome and sufficient food, and opportunities of exercise. You have no right to debar him from the craft on which his family depends, if it can be exercised in prison. You have no right to subject him to suffering from cold, by want of bedclothing by night, or firing by day; and the reason is plain—you have taken him from his home, and have deprived him of the means of providing himself with the necessaries or comforts of life, and therefore you are bound to furnish him with moderate indeed but suitable accommodation. You have for the same reason no right to ruin his habits by compelling him to mix with a promiscuous assemblage of hardened and convicted criminals, or his health, by forcing him at night into a damp unventilated cell; with such crowds of companions, &c. He should be brought to his trial as speedily as possible for every hour of unnecessary delay in furnishing him with the opportunity of proving his innocence, is or at least may be, an hour of unjust imprisonment.—At his trial, either he is acquitted—in which case the least you can do is to replace him in the situation you found him, to pay his expenses home, and to furnish him with sufficient to support him till he has had an opportunity of looking out for work: or, he is convicted—and then it is for the law to appoint the punishment which is to follow his offence. That punishment must be inflicted, but you must carefully guard that it be not aggravated, and that circumstances of seve-

rity are not found in his treatment, which are not found in his sentence—Corruption of morals and contamination of mind are not the remedies which the law, in its wisdom, has thought proper to adopt.

The shocking, and almost incredible evils, physical and moral, experienced by the wretched inmates of the Borough Compter, Tothill Fields Prison, the Jail at St. Albans, and those at Guilford and Bristol, and some other similar schools of vice and misery were ascertained by personal inspection, and other authentic sources of information. To detail them minutely, if space were allowed me, would only serve, unnecessarily, to harrow up the feelings of the reader, without the prospect of producing a correspondent good. Suffice it to say, that their existence would be highly disreputable to any contry that had made the least progress in civilization.

The Jails at Bury Ilchester, the Maison de Force at Ghent, the Philadelphia Prison, the Penitentiary at Millbank, and the proceedings of the L. dies' Committee at Newgate, supply the author with more grateful and delightful themes. It may not, perhaps, be altogether improper here, though, in some degree, out of place, to transcribe the following short passage, as furnishing of many incentives to compassionate the sufferings and privations of the prisoner: "The very dregs of mankind (as they are called, and often justly,) set us an example which it were well to follow. Miserable, while we in the haughtiness of untempted virtue, leave the 'sick, and in prison,' to their fellow sufferers; content with the plaudits of complacent conscience, when we have reviled their crimes, and made rules for their starvation."

Descriptions of the Prisons of Ghent, Philadelphia, &c. are given to prove, that by their excellent discipline, "instead of health being impaired, it may be improved; that instead of morals being corrupted, they may be reformed; that these objects, so desirable to the state, may be accomplished by methods as humane to the criminal, by a system of classification, industry, and religious instruction." Whether all these institutions so honorably distinguished by the benevolent writer, are entitled to the character given of them, in its full extent, is at least questionable. If the want of classification, presented as a nuisance by our Grand Jurors, particularly as it respects children, confined in our Penitentiary, has not been remedied (and if it has, the publick generally are utterly ignorant of the fact,) how illy does the language of commendation apply to us! This subject ought not to be lost sight of; but the destructive consequences to be anticipated from the continuance of such a state of things, should awaken the anxieties and stimulate the enlightened exertion of all good citizens, till the alarming evil shall be removed. "Of all the men we meet with," said the celebrated LOCKE, "nine parts in ten are what they are, good or evil; useful or not, by their education."—Let us pause for a moment, and consider what education we bestow upon those whom we place under the tuition of a Jailer, particularly when they are surrounded with villians of the most desperate character.

The most interesting chapter in the book, with a concise notice of which I shall close the present communication, is that which relates to the proceedings of the "LADIES' COMMITTEE AT NEWGATE." "About [eight] years ago, Mrs. FRY was induced to visit Newgate, by the representations of its state, made by some persons of the Society of Friends. She found the female side in a situation which no language can describe. Nearly 300 women, sent there for every gradation of crime, some untried, and some under the sentence of death, crowded together, &c." "She saw them openly drinking spirits, and her ears were offended by the most terrible imprecations. Every thing was filthy to excess, and the smell was quite disgusting.—Every one, even the Governor, was reluctant to go amongst them. He persuaded her to leave her watch in the Office, telling her that his presence would not prevent its being torn from her. She saw enough to convince her that every thing bad was going on. In short, in giving me this account, she repeatedly said—'all I tell thee is a faint picture of the reality; the filth, the closeness of the rooms, the ferocious manners and expressions of the women towards each other, and the abandoned wickedness which every thing bespoke, are quite indescribable.'—One act, the account of which I received from another quarter, marks the degree of wretchedness to which they were reduced at that time.—Two women were seen in the act of stripping a dead child for the purpose of clothing a living one. At that time, Mrs. Fry clothed many of the children, and some of the women, and read to them some passages in the Bible; and the willing and grateful manner with which, even then, they attended to her admonitions, left upon her mind a strong desire to do more for their advantage, and a conviction that much might be done. Circumstances, now, rendered any efforts, on her part, impossible, for the long period of three years."

"I cannot better describe their state." [on her second visit, about Christmas, 1816,] "than in the words of Mrs. FRY." "I soon found that nothing could be done, or was worth attempting, for the reformation of the women, without constant employment; as it was, those who were idle were confirmed in idleness, and those who were disposed to be industrious, lost their good habits. In short, they went there to have the work of corruption completed, & subsequent examination has discovered to me the cases of many who, before this period, had come to Newgate almost innocent, and who left it depraved and profligate in the last degree." After desiring these unfortunate females to consider her plan maturely, for establishing a school for their children, "They said they knew too well the misery of sin to wish to have their children brought up in it; that they were ready to do any thing which she might direct, for it was horrible, even to them, to hear their infants utter oaths and filthy expressions, expressions, amongst the first words they learned to articulate." Their consent being thus obtained, her next object was to obtain that of the Governor. At the house of the Governor, she met the Sheriffs and Ordinary. They heard her plan, "with the most cordial approbation," and consented that she might use

one of the cells as a school room, to "try the benevolent, but almost hopeless experiment." With a young woman, who then visited a prison for the first time, and who has since assured the author, that "she felt as if she was going into a den of wild beasts, and well recollects quite shuddering when the door closed upon her, and she was locked in with such a herd of novel and desperate companions, the school was commenced, and "surpassed their utmost expectations." The zeal of the poor creatures "for improvement, and their assurances of good behaviour, were powerful motives, and they tempted these ladies to project a school for the employment of the tried women, for teaching them to read, and to work." The most powerful, and to most females, the most irresistible arguments were urged, against their embarking in such an enterprise, with any prospect or hope of success; "but intercourse with the prisoners had inspired them with a confidence which was not easily to be shaken; and feeling that their design was intended for the good & the happiness of others, they trusted that it would receive the guidance and protection of Him who often is pleased to accomplish the highest purposes by the most feeble instruments." A committee, consisting of the wife of a Clergyman, and eleven members of the Society of Friends, expressed "their willingness to suspend every other engagement and avocation, and devote themselves to Newgate; and, in truth, they have performed their promise. With no interval of relaxation, and with but few intermissions, from the call of other and more imperious duties, they have lived among the prisoners." Rules were adopted with the consent of the scholars, without which, unanimously expressed, none were established—and a Matron to reside constantly in the Prison, was appointed; and this system of education was, not long after, adopted as "a part of the prison system of the city."—The visitors of Newgate "now saw what, without exaggeration, may be called a transformation. Riot, licentiousness, and filth, exchanged for order, sobriety, and comparative neatness, in the chamber, the apparel, and the persons of the prisoners." "The ladies themselves have been treated with uniform respect and gratitude. They have reason to rejoice in the improved conduct, and, as they trust, in the confirmed moral habits of the prisoners. Several have received the rudiments of education, and have learned for the first time, the truths of the Christian Religion!" One of the women in the infirmary, who appeared to be near her end, spoke very feelingly to the Author, of the ladies, and assured him, "that all the comforts around her and all the consolation of her mind, were owing to them." The efficaciousness of their labours, is principally to be ascribed, under Providence, to their excellent regulations—1st. "Religious instruction; perusal of the Scriptures, morning and evening." They had reason to think that a prison was "well calculated for the inculcation of religious impressions." 2d. "Constant employment." 3d. "Rules, simple and lenient, but rigidly enforced, and if possible, the concurrence of the prisoners in their formation." 4th. "Classification and separation, to the greatest possible extent." 5th. "They recommend that prison-

ers should be treated as human beings, with human feelings." A career of this kind is calculated to restore, in some degree the original elevation of humanity—that of being but a little lower than the Angels; and its extraordinary success, under the Divine Blessing, furnishes "a demonstration, that there is rarely a period at which the embers of expiring virtue may not be revived." I.

DUELING.

There are few practices so generally condemned and yet countenanced by such high authority as Dueling. It does not seem to be the dictates of natural passions, even of the worst Kind. Those animals that are not carnivorous, or in other words, that do not devour what they kill seem generally to have no intention to *Kill* in their encounters. Even *Dogs* that are carnivorous, do not appear to be disposed to kill, but merely to conquer and to punish. And in this they are just about on a footing with men who quarrel and finally end it with a *fist fight*. There is no evidence that dogs, or even wolves, bears and tigers, in their encounters with each other, are actuated by worse passions than men who fight with fist, foot and nail, from the excitement of the moment. In this practice man descends from his dignity, ceases to be the noblest part of creation, and ranks himself with the beasts. His reason, that pre-eminent gift, by which he can trace consequences from their causes, which enables him to investigate supposed injuries, explain his own impressions and intentions, and in the choice of evils to discover the least—and that superior principle which would clothe him with meekness, patience, forgiveness of injuries, and even love for his enemies—are both banished from his heart, or lose their control over his passions. And is it not a shocking reflection when the highest privileges, the best gifts of Heaven to man, are thus despised and trampled under foot.

But this kind of fighting is now justly despised, and considered a mark of a low, vulgar and depraved character. Men who frequent the haunts of vice and dissipation in their most disgusting forms, where every feeling and principle of virtue, every sense of honor and propriety are sacrificed to low and grovelling appetites and passions, are those who are most remarkable for the practice of fighting. And yet they may plead in extenuation of the fault, that they fight only in moments of passion, before reason and cool reflection could regulate their feelings. And after all, that they had no intention of taking the life of a fellow creature, but only to chastise him as one dog would another on a similar occasion. (I am aware that comparisons are odious, and I regret the necessity that they should be so.)

But when two gentlemen take offence respecting some punctilio of honor, or from some cause that they are ashamed to bring to public

view,—when they call in, the counsel of their friends—Sit down in their chambers and coolly carry on a written correspondence for days, weeks, or months—that finally results in a challenge—where the parties then write their wills, arrange their affairs, take each a friend or two to the field of action, meet, settle the principles or rules of action, deliberately take the measured distance, wait the word, and fire, and kill—it exhibits a scene to which the brothels and sinks of corruption, the haunts of bears wolves and tigers, afford no parrallel. Survey the whole round of creation, where nature takes its course uninfluenced by reason or religion—then look into those dark scenes of corruption where reason and religion are alike discarded, and it must be acknowledged that Dueling, a crime peculiar to the walks of fashionable life, stands pre-eminent among private vices for its cool, deliberate depravity, and disregard of those feelings which bind man to man.

All this is seen and known. But men of fortune and high standing have done it. And what adds much to the enormity of the offence, after the commission of the crime, instead of feeling compunction, they have despised the disgrace that justly attached to their character, and gloried in the deed, and what is worse, they have continued to receive the countenance of the public.

Thus the abhorrence which mankind are naturally to disposed to feel on such occasions is softened down; it receives the false epithet of an *affair of honor*, every occurrence adds the weight of the characters of the parties in favor of the practice, until it has now become so established in the code of honor and so dreadful is the fear of the world's dread laugh, that it requires a much greater degree of genuine courage to refuse a challenge than to face death. If he fights he may possibly escape unhurt, and raise his reputation as a man of honor. But if he refuses, he cannot possible escape the ridicule of the fashionable circles. He revolts at the idea of the alternative and fights, from actual and consummate cowardice. A cowardice the most preposterous that can be conceived.—For the poor bewildered coward prefers to meet death and judgment, rather than encounter the laugh of a fool!!

This is an infatuation to be deplored. The Christian must drop a tear, on the reflection, and the moral philosopher must blush for the degradation of his species.

And ought not the various orders of society to combine their efforts to put a stop to this evil—to dispel this delusion, this dreadful infatuation by tearing the mask from the monster and exposing its hedious deformity? ought not those who are placed in the highest offices of government, and made the guardians of the peace and virtue of millions, to feel themselves solemnly bound, not only to set a correct example in their own private conduct, but throw the weight of their influence against such men as evince a contempt of the highest moral and religious duties? The answer cannot be doubtful.

The high offices of civil government are not considered private property. They were not instituted for private purposes and individual aggrandisement. They were established to give protection, countenance and stability to virtue, and not only to punish vice, but to cut off the occasions which lead to it.

Hence it becomes the duty of those intrusted with power, to avoid with scrupulous caution every thing that may operate as patronizing vice, or a violation of social and moral duty. If a commander of a public vessel should be guilty of piracy, we should not hesitate to say that it should not pass with impunity. If in the humanity of Christians we were to remit the rigor of a sanguinary law, that prescribed the penalty of death for the offence, we should at least deprive him of all posts of profit or honor under the government—and consider him as having forever forfeited the confidence of his fellow citizens. Nor should the expression of public sentiment stop here. Such a man should be made to feel that he was not entitled to admission into the best company—that he had sunk his own character, and therefore had ceased to be an associate for men of the first standing. If a man becomes a highway robber, he incurs the same penalties. He forfeits not only his high character and the confidence of the public, but his common privileges also, and ought to be immured in solitude, and privation of the enjoyment of liberty and the common conveniences of life, that he might not only be prevented from committing further injury on the community, but be brought to feel both his disgrace and criminality. What would be the consequences if the whole system of punishments and disabilities were abolished, and criminals permitted to hold offices of profit or honor, and move in the highest circles? No one can doubt that an increase of crime would be the consequence.

And yet all these causes are in full operation as respects the crime of duelling. It is not strange, therefore that it should be as prevalent as it is? But there is a very serious responsibility on those who place the weight of their example and influence in the wrong scale.

And such is the influence of the countenance and encouragement this barbarous custom receives, that a man of high standing as a public character, considers himself bound by the laws of honor, not to refuse to accept a challenge from a man of equal rank with himself. A number of instances of this description might be found without looking further than our own country. And to whom is this code of honor chargeable? Every man that takes a part in putting a duelist into office, or continuing him into office, or gives him admission into respectable company on an equal footing with men of respectable standing. All these are chargeable with the lives that are lost by this barbarous custom.

An article has taken the rounds in the papers, stating that a young man, of high family in Paris, attended the theatre: a duelist (an entire

stranger) passed him in the crowd: The young man moved his cane to avoid obstructing the passage of the stranger. "Why do you move your cane?" demanded the duelist, "To avoid obstructing your passage" was the reply. "I do not like your looks," rejoined the stranger. The young man, who was the son of a French general, now felt the code of honor beginning to be in force. "Perhaps" said he, "my looks may not displease you as much to-morrow." "Why defer it so long?" said the stranger. They retired—procured swords, and the first thrust pierced the young man through the heart.

The duelist had determined to find a victim before he went to the theatre, to make, as he said, his fifteenth.

At Orleans, lately, two gentlemen, one a judge, fought with broad swords. One was killed and the other dangerously wounded.

Fatal Mistake.

An article headed "Fatal mistake," and dated Dublin, Jan. 14, has appeared in a number of papers in this country. Without going into all the details, the amount of the article appears to be, that two parties of the king's troops in Ireland, patrolling the country, for the suppression of insurrection, came in contact with each other, when one party was fired at through mistake, and two men were killed, one of whom was a clergyman.

I think I have seen an anecdote of a clergyman that was killed in some military enterprise, in the time of queen Elizabeth. And when the circumstance was mentioned, with regret, in the hearing of the queen, she observed, "he had no business there." Indeed, it seems to be a generally admitted opinion, and very properly too, that an army, and especially in the time of an engagement, is no place for a minister of the Gospel. The contrary opinion is a *very fatal* mistake. But if all the disciples of Christ, are to be actuated by the same spirit, and be governed by the same principles, it will be difficult to shew that the system of morality that is proper for one, is not proper for another also.

Curious Proof of Conversion.

About the conclusion of the peace of Ryswick, the noted Theouet died at Montreal. The French gave him burial in a pompous manner; the priest who attended him in his sickness, having pronounced the poor Indian to be a true Christian; "for," said he, "while I explained to him the passion of our Saviour whom the Jews crucified, he cried out O! had I been there, I would have revenged his death, and brought away their scalps!"

Reader, do not smile at the poor Indian, but make the inquiry, how far he resembled other professors of christianity.

THE TERMS.

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